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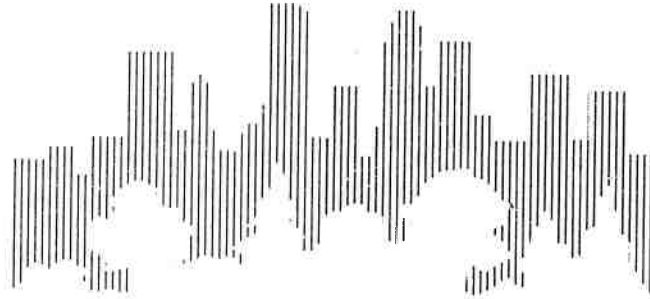
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MASTER OF ARTS IN LEADERSHIP THESIS

MAL
Thesis

Denise Cleveland

Thesis
Clevel

Transformational Leadership

2001

Transformational Leadership:
A Case Study of Mary Robinson,
United Nations High Commissioner for Human Rights

Denise Cleveland

Submitted in partial fulfillment of the
Requirement for the degree of
Master of Arts in Leadership

AUGSBURG COLLEGE
MINNEAPOLIS, MINNESOTA

2001

ABSTRACT

TRANSFORMATIONAL LEADERSHIP:
A CASE STUDY OF MARY ROBINSON,
UNITED NATIONS HIGH COMMISSIONER FOR HUMAN RIGHTS

DENISE CLEVELAND

2001

_____ Non-thesis (ML 580) Paper

This case study will explore the leadership of Mary Robinson and demonstrate that she exemplifies transformational leadership as developed by Bernard Bass using his leadership factors of charisma, inspirational leadership, intellectual stimulation, and individualized consideration. Mary Robinson was the President of Ireland from 1990-1997 and currently serves as United Nations High Commissioner for Human Rights. This leader contributes toward the study of leadership through our ability to apply multiple models of effective leadership. A comparison to cultural competency theory and women centered theories of leadership are assessed in relation to this leader. Just as this case study demonstrates Robinson's effective use of symbols, in the same way, her leadership symbolizes the idea that there is strength in diversity of leadership styles. Robinson teaches us to listen at all times, particularly to our inner moral compass as the guide down our individual path of leadership.

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Introduction

The focus of this case study is to demonstrate through exploration and analysis the leadership of an individual whose work reflects the theory of transformational leadership. The subject is an international leader, Mary Robinson, who fits well with the theory of transformational leadership. In addition, she provides insight into the study of leadership through the application of multiple models of effective leadership. A comparison to these other applicable leadership theories will be analyzed along with examples to support the theory. These models include cultural competence theory, and viewing leadership through the lens of women centered theories of leadership. The analysis of this study will discuss the implications for leadership in general as well as implications related to my own approach to leadership. The conclusion will summarize the key points and suggest possible recommendations for further research.

The data used for this study include both primary and secondary sources that are published documents. Mary Robinson exemplifies the theory of transformational leadership and the intention is to make this theory "come alive" through the application of this theory to this leader. The study hypothesis is that Mary Robinson possesses the transformational leadership factors as described in the model of transformational leadership developed by Bernard Bass. Bass (1985) expanded upon Burns (1978) work on transformational leadership by developing a model of transformational leadership. This model includes transformational leadership factors that include the following: charisma, inspirational motivation, intellectual stimulation, and individualized consideration (Northouse 2001, p. 136). These factors are analyzed in respect to the leadership characteristics explored through study into Mary Robinson.

In addition, this study will describe how Mary Robinson demonstrates multiple models of effective leadership reinforcing the idea that leadership cannot easily be defined into a specific theory or category. Observations were completed to address these hypotheses with the intent to shed light on this phenomenon of leadership.

Introduction of the Leader

Mary Robinson was the first woman president of Ireland from 1990-1997. On September 12, 1997 United Nations secretary-general Kofi Annan appointed Mary Robinson to the position of

United Nations High Commissioner for Human Rights where she currently serves. A brief overview of Mary Robinson's journey to her current leadership role reveals many interesting insights regarding the shape of her later leadership.

Mary Bourke was born in Ballina, County Mayo on May 21, 1944 to parents who were both medical doctors (Horgan, 1997, p. 13). Early on, her father and grandfather influenced Robinson as role models. She says, "He [father] is an old-style General Practitioner and a lot of his medicine is listening to people and having time for them and finding the words which mean more than prescribing a drug. My grandfather was a lawyer and he was very passionate about justice for the small guy, the tenant, the person who is inarticulate" (Siggins, 1997, p. 28). Robinson says, "I had, I think, a sense of human rights from the age of about seven. It was that sense of wanting to achieve greater equality. I used to walk the beach at Enniscrone and say to myself: "When I grow up I'm going to change this" (Horgan, 1997, p. 14).

This determined sense of creating change for equality led Robinson to attend Law School at Trinity College in Dublin. A significant turning point for Robinson came while doing post-graduate study at Harvard University from 1967-1968. She describes this time at Harvard as being more important than any other person or event in influencing her life. She says, "There was a great deal of discussion on socialism, on equality, civil rights, and poverty. Many of the very bright students were turning down large law firm salaries, to get involved in projects and counsel for legal education, which was a totally transformed approach. When I came home, I related all this to Ireland and have continued to do so" (Siggins, 1997, p. 51). Under this context of change and turmoil in American culture, she decided to fuse her law degree with politics to be "an instrument for social change" in Ireland (Horgan, 1997, p. 19).

This completed the foundation for the work that lie ahead for Mary Robinson. After Harvard, she returned to Dublin where she joined the Trinity law faculty in 1969, becoming at only 25, the college's youngest-ever professor. She practiced law in civil and criminal cases, worked in the Women's Political Association and various other social justice organizations. Also at the age of 25, she was elected to become the youngest member of the Senate (Horgan 1997, p. 37, 46). She maintained this position for twenty years in addition to her work as a constitutional lawyer.

She used her legal expertise to promote human and civil rights in both Irish and European courts exemplifying one of her core values: a passionate belief in law as an instrument of justice (Horgan, 1997, p. 27).

This concludes a brief review of the significant role models, context, and opportunities that influenced Mary Robinson's views and shaped her character. The case study will focus on Robinson's leadership during her presidency and in her current position as United Nations High Commissioner for Human Rights.

Introduction of the Organization

This study will focus on the presidency of Mary Robinson and her position within the United Nations, so it is important to understand the organization in which these positions function. Unlike the presidency of the United States, the office of the Irish presidency as outlined in the Irish constitution is primarily ceremonial in character. "Most of the president's responsibilities are purely formal, and other functions can be performed by her only on the 'advice' (meaning permission) of the government" (Bresnihan, 1999). This is important to understanding the context surrounding Robinson's presidential leadership. In Horgan's (1997, p. 161) biography he states this dilemma well, "The irony is that she had to promise something new and different, and yet the one area in which she was most talented and most eager for change--the area of the Constitution itself--had been put out of bounds by the very fact of her election. This was because the President is the guardian of the Constitution as it is, not as she would like it to be."

Just as creating change within the constraints of the Irish presidency challenged Robinson, creating change within the bureaucratic organization of the United Nations was considered "daunting," as described by Robinson at a lecture at Oxford University shortly before taking on this position (Alderson, 1999). The General Assembly of the United Nations established the office of the High Commissioner for Human Rights in 1993. One of the functions of the office is to promote and protect the rights and freedoms contained in *The Universal Declaration of Human Rights* (United Nations Department of Public Information), (see appendix p. 37-40). In addition, the mission statement states, "The mission of the Office of the United Nations High Commissioner for Human Rights (OHCHR) is to protect and promote all human rights for all"

(United Nations High Commissioner of Human Rights), (see appendix p. 36). These documents demonstrate the large scope of responsibility this position encompasses.

To understand the daunting task that Mary Robinson faced when she began the position of High Commissioner for Human Rights, it is helpful to understand the context of the position. This is a relatively new position created in 1993 with only one predecessor before her appointment.

Bogert (1997) states:

She's inherited a puny budget, a small and demoralized staff in Geneva and an agency with a reputation as one of the most dreadful at the United Nations. Her predecessor, Jose Ayala Lasso, managed to avoid doing much of anything during his three years in office. He was once a member of a junta-led government in Ecuador; human-rights activists used to joke that his contributions to the field were mostly 'on the supply side.'

Along with the reorganization of a demoralized and inefficient OHCHR, Robinson was also given new responsibility for developing the field offices that monitor human rights on the ground, as well as making human rights a part of all UN areas.

At the same time this workload was increased, it is important to understand that the OHCHR's budget was cut from 1.78 percent of the overall UN budget in 1996-97 to 1.67 percent in 1998-99 (Cullen, 1998). Cullen writes, "As part of the UN reforms, 18 posts have been cut, or 11 percent of the Geneva-based staff." Similarly, Mary Robinson is presented with the challenges that most leaders are faced in any organization—do more with less. With this background first of Mary Robinson, and then of the role and responsibility of both the Irish presidency as well as the position of High Commissioner for Human Rights, this case study will continue on with analysis of her leadership within these two positions. After an introduction of Bass's model for transformational leadership, the case study will demonstrate the connections of Robinson's leadership as it relates to Bass's model of transformational leadership.

Bass's Model for Transformational Leadership and Leadership Factors

There are many definitions of leadership. Klenke (1996, p. 5-6) writes, "The ways in which we define a phenomenon such as leadership have a great deal to do with how we study it, how we measure it, what kinds of metaphors and symbols we apply to it, and how we use it in practice."

Klenke (1996, p. 6) states, "Though the call for leadership may be universal, individuals, groups, organizations, and nations agree that there is little clarity concerning what the term means." This study begins with an attempt to reduce the ambiguity of the term *leadership* through focusing the boundaries of this phenomenon around the theory of transformational leadership as developed by Bernard Bass.

James MacGregor Burns in his book titled, *Leadership* was the first to establish the concept of a transforming leader. He links the roles of leadership and followership. He believes leadership is quite different from wielding power because it is inseparable from followers' needs (Northouse, 2001, p. 132). From this belief, Burns begins to create two types of leadership: transactional and transformational. To differentiate these two ideas very simply, Klenke (1996) summarizes, "Transactional leaders motivate followers by appealing to their self-interest," (p. 80) and "Transformational leaders motivate followers by appealing to collective interests" (p. 81).

A key element of Burns description of transforming leaders is the idea of leadership as morally purposeful. He says, "The premise of this leadership is that, whatever the separate interest persons might hold, they are presently or potentially united in the pursuit of 'higher' goals, the realization of which is tested by the achievement of significant change that represents the collective or pooled interests of leaders and followers" (Burns, 1978, p. 425-426). In addition, Burns (1978, p. 20) states, "Transforming leadership ultimately becomes moral in that it raises the level of human conduct and ethical aspiration of both leader and led, and thus it has a transforming effect on both."

Transactional leadership does not include this morally purposeful component. Burns (1978, p. 425) defines it in this way, "Two persons may exchange goods or services or other things in order to realize independent objectives." Examples of this leadership include teachers giving students a grade for work completed, politicians who win votes by promising no new taxes, and managers who give promotions to employees who surpass established goals. This is not transformational leadership. Burns suggest that transactional and transforming leadership are mutually independent from each other.

Bernard Bass extended the initial work done by Burns on transactional and transforming leadership. Bass views laissez-faire leadership, transactional leadership and transformational leadership as a single continuum instead of independent behaviors (Northouse, 2001, p. 135). Another extension is Bass's stronger focus on followers' needs instead of leaders' needs. Bass (1985, p. 20) argues that transformational leadership motivates followers to do more than the expected. This can be achieved in any one of three interrelated ways:

1. By raising our level of awareness, our level of consciousness about the importance and value of designated outcomes, and ways of reaching them.
2. By getting us to transcend our own self-interest for the sake of the team, organization, or larger polity.
3. By altering our need level of Maslow's hierarchy or expanding our portfolio of needs and wants.

Like Burns, Bass agrees that authentic transformational leadership must be moral and ethical.

The framework of this theory includes leadership factors. The four factors that relate to transformational leadership include the following: charisma, inspirational leadership, intellectual stimulation, and individualized consideration (Bass, 1985). A brief summary of these leadership factors is presented to understand specifically what each means.

Charisma is a factor that describes individuals who are special and who make others want to follow the vision they put forward (Northouse, 2001, p. 138). Bass (1985, p. 40) describes charisma as a dynamic process that shapes and enlarges the audience through the individuals own energy, self-confidence, assertiveness, ambition, and seizing of opportunities. Through self-confidence and strong convictions, followers' trust is gained in a leaders judgement. A charismatic leader will generate excitement, emotional involvement and commitment among followers' as well as a vision of possible outcomes for their efforts. Bass & Steidlmeier describe this factor as, "envisioning, confident, and setting high standards for emulation." Bass (1990 p. 218) describes this factor as, "sharing complete faith in him or her." Charismatic leaders have insight into the needs, values, and hopes of their followers and with this knowledge, are able to unite people through their self-confidence and self-determination. Bass (1985, p. 31) argues,

"Charisma is a necessary ingredient of transformational leadership, but by itself is not sufficient to account for the transformational process." Bass (1985) sites Martin Luther King, Jr. as an example of a charismatic leader.

The second factor is inspirational leadership. This describes leaders who build team spirit through motivation with the intention of commitment to a shared vision. Bass (1990, p. 218) describes this factor as, "communicating high performance expectations." Bass & Steidlmeier describe this factor as, "providing followers with challenges and meaning for engaging in shared goals and undertakings." Bass (1985, p. 62) says, "We recognize that leaders do not need to be charismatic to be inspirational; they can make use of institutional means or inspire by identifying with a charismatic movement. Nevertheless, most but not all charismatics are inspirational." Bass (1985, p. 68-71) also describes inspirational leader behavior to include the following: action orientation, confidence-building, inspiring belief in the "cause," and making use of the Pygmalion effect--people who are led to expect they will do well, will do better than those who expect to do poorly. General George S. Patton is an example of an inspirational leader given by Bass (1985).

The third factor is intellectual stimulation. This describes a leader who stimulates followers to be creative and innovative. Bass & Steidlmeier describe this factor as, "helping followers to question assumptions and to generate more creative solutions to problems." Bass (1990, p. 218) describes this factor as, "enables me to think about old problems in new ways." A transformational leader must arouse in followers problem awareness and problem solving, of thought and imagination, and of beliefs and values (Bass, 1985). This concept emphasizes a change in followers' thought instead of just a change in their action. Symbols are a means for leaders to modify cognitions and beliefs directly (Bass, 1985, p. 108). Followers attach symbolic value to their transforming leaders' intentions and visions of what is possible. The significant role that symbols play in Bass's leadership factor of intellectual stimulation is important to understand. Mary Robinson later effectively demonstrates this. Bass believes that allowing followers to think through problems in new ways will lead to sustained change. Supporting new approaches and creating an environment of innovation reflects the leadership factor of intellectual stimulation. Thomas Jefferson is the leader Bass (1985) identifies as an example of this factor.

The fourth factor is individualized consideration. This describes a leader who supports and listens carefully to the individual needs of followers. Bass & Steidlmeier describe this factor as, "treating each follower as an individual and provides coaching, mentoring and growth opportunities." Bass (1990, p. 218) describes this factor as, "gives personal attention to members who seem neglected." Considerate, empathetic, concerned, caring, and supportive--these are traits used to describe this leadership factor. Delegating and mentoring seem to play an important role in this factor. Bass (1985, p. 97) states, "When the leader treats each follower individually this furthers these follower reactions, all of which contribute to the transforming process." Bass (1985) sites Andrew Carnegie as an example of this factor.

These factors provide a portrait of the transformational leader. Numerous studies support the validity of these factors (Bass, 1990). Study has demonstrated the intercorrelation of these factors rather than the independence of each (Bass, 1985, Bass, 1990). In addition, Bass, like Burns believes if such transformational leadership is authentic, it is characterized by high moral and ethical standards. This is the foundation of the theory.

In addition to moral and ethical standards, two other points are important to understanding this theory. First, quantitative studies on Bass's model have proved that transformational leadership produces greater effects beyond that of transactional leadership (Bass, 1985, p. 229, Northouse, 2001, p. 139). Bass concludes these points from his quantitative studies (Bass, 1985, p. 229):

1. It is possible to measure each of these factors with high reliability so that widely differing profiles can be obtained from questionnaire descriptions of individual leaders.
2. Respondents describing the same leaders will produce similar profiles.
3. As proposed in the model, transformational leadership will contribute in an incremental way to extra effort, effectiveness, and satisfaction with the leader as well as to appraised subordinate performance beyond expectations that are attributable to transactional leadership.

In conclusion, transformational leadership is proven to move followers to accomplish more than what is usually expected of them. When grounded in moral behavior, the authentic transformational leader will generate positive outcomes.

The second point is the study done by Bass to support the universality of this model. This makes application of the model powerful. Universality is described as a relation between the attributes of the person and performance as a leader that are constant across situations. It also implies that similar concepts and behaviors associated with leadership can be relevant everywhere (Bass, 1996). Evidence has been gathered from studies in India, Italy, Canada, New Zealand, Japan, Singapore, and Sweden to document the universality of transactional and transformational leadership (Bass, 1996). Bass concludes that this model may require adjustments across cultures, particularly non-Western cultures, however some degree of universality is supported.

In addition to universality, the transformational approach has several strengths. The first includes a large research base that has been conducted in different perspectives. Secondly, Northouse (2001) describes transformational leadership as having intuitive appeal because this concept is consistent with society's popular notion of what leadership means (p. 145). Thirdly, the approach emphasizes the process between followers and leaders. This interactive process focuses leadership on the needs of others. This is central to the idea of transformational leadership. Finally, this approach emphasizes a moral dimension to leadership.

Along with the strengths, several criticisms are also identified. Northouse (2001) does an excellent job summarizing the literature on these points. The first criticism is the lack of conceptual clarity. This is a broad theory in which it becomes difficult to define the parameters of the framework. For example, the leadership factors identified by Bass may show overlap with one another instead of distinct dimensions. "Another difficulty is the interpretation of an 'either-or' approach. There is a tendency to fail to see transformational leadership as occurring along a continuum that incorporates several components of leadership" (Northouse, 2001, p. 147). Since transformational leadership is concerned with changing values, a criticism then is the potential for abuse with the leader. Northouse (200, p. 148) asks, "Who is to determine if the new directions are good and more affirming? Who decides that a new vision is a better vision? If the values to which the leader is moving his or her followers are not better, then the leadership must be challenged." We are all responsible for the direction we are being led and influenced.

Beyond the criticisms, there is value in the application of the theory to practice. Bass believes transformational leadership can be taught to individuals at all levels within an organization and that this leadership will positively effect organizational performance. In bringing theory to practice, Bass and Avolio have developed the Multifactor Leadership Questionnaire. This tool determines a leader's strengths and weaknesses in regards to the factors of the theory (Northouse, 2001). Awareness is the first step toward change and this tool helps the individual begin the application of theory to practice.

To summarize, Bass has expanded upon the work of Burns to develop a model of transformational leadership. This model establishes a continuum between laissez-faire, transactional to transformational leadership. Four factors are specifically related to transformational leadership and numerous studies have supported the validity of this theory. Northouse (2001, p. 148) states, "Unlike other leadership approaches, such as contingency theory and situational leadership, transformational leadership does not provide a clearly defined set of assumptions about how leaders should act in a particular situation to be successful. Rather, it provides a general way of thinking about leadership that emphasizes ideals, inspirations, innovations, and individual concerns."

This theory is applied to the leadership of Mary Robinson. The study will assess if Mary Robinson demonstrates the four leadership factors of charisma, inspirational motivation, intellectual stimulation, and individualized consideration. Analysis of her ability to create change within a moral dimension will be reviewed. Analysis will identify if Mary Robinson is an example of a transformational leader.

Case Study

President of Ireland

My interest in Mary Robinson began five years ago during a visit to Ireland. While in Dublin we toured through Phoenix Park, the location of Aras an Uachtarain—the presidential residence. Our tour guide spoke highly of this president saying, "The people of Ireland absolutely love her." This feeling was repeated in other places we visited. I was fascinated that this country would elect a woman president. Her overwhelming popularity and approval intrigued me. This led to

my interest in gaining further insights into her leadership so I might discover why the people so strongly adored and connected with their president.

Charisma:

Charisma, as defined by Bass, is a process that generates excitement, emotional involvement, commitment and trust among followers. What is it that caused the Irish people to vote for this woman as their president? During her many years as a senator, Robinson was always an outspoken advocate of many liberal issues. These issues included women's rights, voting privileges for 18-year olds, the legalization of divorce and birth control, and the right to obtain abortion information. These issues were always surrounded in controversy and did not contribute to her popularity. So the question is worth repeating, how did this woman become the first popularly elected head of state in 17 years? In the article, "Mary Robinson," (1993) it states, "The constitution allows the presidency to be filled by appointment if all political factions agree on a candidate, and the post often has been bestowed as a reward for party loyalty. 'I was a directly elected candidate,' says Robinson, 'and I find it encouraging that the people chose someone with my track record.'"

In the beginning, Finlay (1990, p. 19) says, "Mary Robinson had never contemplated the idea of running for the presidency...In essence she had never thought of the presidency as an office capable of making much of a difference. And Mary Robinson's career had always been about making a difference." She had developed an identity as a champion of minority interests and human rights. All her activities in both government and law reflected her commitment to the rights of individuals. Horgan (1997, p. 128) says, "She was driven by issues and by a burning sense of injustice..." When Robinson decides to run for president, Horgan (1997, p. 135) says,

The harvesting of political support--was in itself a tribute to Mary Robinson's dogged persistence over the years in pursuing causes that many others would have given up for lost. Not that she had won all of them; but many of those with or for whom she had worked had come to recognize in her qualities which the political establishment as a whole had discounted. Many of her causes were effectively minority ones but there were so many of them that, when they were all added together, they suggested another question: how many

minorities do you need behind you to become a majority? She even had the gift of uniting groups in her support who would generally be antipathetic or even hostile to each other... In addition to bringing people together from diverse views, Robinson possessed a number of personal characteristics that included openness, honesty, physical resilience and strength which appealed to the people (Horgan, 1997, p. 128). One woman voter said, "I'm voting for a woman who tells the truth, even if I don't agree with everything she says," (Horgan, 1997, p. 137).

It is particularly along the campaign trail to the presidency where we see evidence of Robinson's charismatic influence as well as the leadership factor of individualized consideration. One of her strongest attractions is her ability to listen. People began to feel a connection to this woman who understands and listens to their needs. Finlay (1990, p. 107) says, "Everywhere she went, she met people who were glad that she was there--that a candidate for high office had come to listen to them rather than to wave at them from a helicopter. The whole idea of a candidate listening rather than preaching, discussing rather than sloganising, was one of the two new elements she brought to Irish politics." The other element was her independence. She had always remained true to her values, which frequently included the support of minorities. She campaigned with the slogan, "You have a voice, I will make it heard," (Bilski, 1990), and described herself as, "A President with a Purpose" (Finlay, 1990, p. 53).

In the beginning, the media, political leaders and critics never gave her campaign any thought of seriousness and never considered her a real candidate with any potential for winning. They all under-estimated the Irish people. The Irish people confided in her due to her ability to listen, empathize, care, support, and give personal attention--primary characteristics of individual consideration. Finlay (1990, p. 37) says,

She *knew* that being President of Ireland mattered, not just to her, but to thousands of Irish people; knew that winning the election was what would validate the trust of people who had come to believe in her concept of the presidency; and knew that she could deliver on that trust. She knew because people listened to her when she said it, and more importantly, because people confided in her when she listened.

John Horgan (1997, p. 198) says, "And she listened before she spoke, an approach which has been the key to achieving moral leadership without direct power--a role for the presidency that she knew was achievable as she campaigned for it, although she did not know precisely what form it would take, or how it could be implemented."

The power to listen certainly played a role in her success with followers. A charismatic leader will generate excitement, emotional involvement and commitment among followers' as well as a vision. Robinson's vision described in her campaign is summarized when she says, "to return an elected working President supported by a mandate from the people will literally change the shape of politics and signal a more open and pluralist society" (Finlay, 1990, p. 160). This election generated more commitment and excitement than anyone could have predicted--particularly among women. "Thousands of women wrote to Robinson after her election to tell her that her election was their personal statement about the future" (Finlay, 1990, p. 100). When reading the stories of human connection made to this leader, it is as if the reader can almost *feel* the hopes, aspirations, trust, and respect that the Irish people feel toward Mary Robinson. Finlay (1990, p. 99) says, "Perhaps that was the key to it. Mary is a woman who has a deep personal, emotional and intellectual commitment to equality and justice--not alone for other women, but for everybody." Bresnihan (1999) described Robinson as, "...a healing phenomenon because she has 'broken barriers,' she has touched 'a real emotional chord' with the public; Robinson's association with the Left did not prove to be her Achilles' heel."

When the people of Ireland elected Mary Robinson president, it was a political and cultural turning point for this historically conservative country ("Mary Robinson," 1993). She became known as the People's President (Horgan, 1997). Her ability to listen and connect with the people of this country did provide her with insights into the needs, values, and hopes of her followers. Her election was evidence of her ability to unite people and build excitement toward a new future, a new Ireland. She exemplified the leadership factor of charisma as defined by Bass.

Inspirational leadership:

Inspirational leadership describes a leader who builds team spirit and motivates followers to commit to a shared vision. The shared vision that Mary Robinson never deviated from throughout

the campaign and the presidency is the vision for a tolerant, open, pluralist Ireland within Europe. Some of the most inspiring words that plant the seeds of this vision occur in her inauguration speech. The inauguration speech, Mary Robinson told Lorna Siggins (1997, p. 152), reflected "a process of listening. When you go out and talk to people and listen to what they hope for in a president, it refines the thinking. I was aware of the limits of the office. It's not about policy-making, it's not about power in the traditional sense, so it was particularly important to have time to get a sense of what people would hope might be done...and my listening to their views to carve out actual areas where it would be possible to deliver...." Here are an excerpt of some key points in the inauguration speech that clearly inspire and give voice to her vision (Finlay, 1997, p. 155-159):

- The Ireland I will be representing is a new Ireland, open, tolerant, inclusive. Many of you who voted for me did so without sharing all my views. This, I believe, is a significant signal of change, a sign, however modest, that we have already passed the threshold to a new, pluralist Ireland.
- My primary role as President will be to represent this State. But the State is not the only model of community with which Irish people can and do identify. Beyond our State there is a vast community of Irish emigrants...over 70 million people living on this globe who claim Irish descent. I will be proud to represent them.
- Looking outwards from Ireland, I would like on your behalf to contribute to the international protection and promotion of human rights. One of our greatest national resources has always been, and still is, our ability to serve as a moral and political conscience in world affairs.
- I turn now to another place close to my heart, Northern Ireland. As the elected choice of the people of this part of our island, I want to extend the hand of friendship and of love to both communities in the other part. And I want to do this with no hidden agenda, no strings attached. As the person chosen by you to symbolize this Republic and to project our self image to others, I will seek to encourage mutual understanding and tolerance between all the different communities sharing this island.

Although this is an inauguration speech when it is expected that lofty goals and ideals are stated, Mary Robinson repeats these ideas throughout her presidency, as later examples will demonstrate. She is committed to the principles of inclusion, tolerance and diversity and in many symbolic ways, she gives voice to this vision. In the process, she inspires belief in this "cause."

Intellectual stimulation:

Bass (1985) describes symbols and images as a means for leaders to modify beliefs.

Through Mary Robinson's use of symbols, she allowed followers to think through problems in new and different ways. Bass (1985) says seeing problems in a new light are the ways to lead sustained change. Given the limited powers of the Irish presidency, the vision Mary Robinson describes in her inauguration speech is still fulfilled. Examples will demonstrate how Robinson used symbols to create excitement and commitment toward this vision of inclusion.

In her inauguration speech, she spoke of representing the millions of people of Irish descent who live outside of Ireland (continuing emigration of Ireland's young was a significant concern to the people at this time). She always made a special point of visiting these groups when traveling abroad. After her election she symbolized her concern for them by having a light continually burn in the kitchen window of the presidential mansion. Robinson says, "It's the old Ireland, if you like, and the symbol of that. At Christmas time, you put a light up in the window so that nobody would be without a home to go to.... When I was elected I said that there would always be a light in the window for the Irish all around the world, the extended Irish family, and for those who'd been Irish who felt excluded...It was a very modest emblem, and I have been surprised at the extent to which it has meant so much to the Irish community in particular" (Carroll, 1993).

This symbolic gesture of the light in the kitchen window is significant because one of Robinson's goals was to strengthen the Irish identity and culture within the European context. Robinson says, "...what I'm also trying to capture in a symbolic sense is that the change to a more open, modern Ireland is a change that must take place by valuing the old" (Carroll, 1993). Bresnihan (1999) also reinforces this idea by stating, "This innovative blending of the past with the future suggest that pride of identity cannot be based on imitation only that the springs of our creativity will only dry up if we breathlessly chase every foreign fashion because of an inferiority

complex that decrees that if it is foreign it must be superior. She has sensed that we must build on, rather than destroy the foundations of the past." This symbolic act of concern for the Irish Diaspora has had the effect of broadening and modernizing the image of a New Ireland (Bresnihan, 1999).

Despite the positive impact this act and other symbols had in creating the new Irish identity of becoming more open and inclusive, it remains one of her main criticisms. Mary Kenny, a feminist who introduced Robinson to the Irish Women's Liberation Movement, writes in her book, *Goodbye to Catholic Ireland* that she's not quite sure what has been gained, and she is appalled at what has been lost (Caldwell, 1997). Caldwell (1997) writes, "Kenny is clearly thinking of Robinson when she warns of the delusion that one can meld the security of tradition with the best of innovation. For throughout her presidency Robinson sought to have everything both ways." In the analysis of the symbolic understanding, Bresnihan (1999) says, "This new symbolic structure is set against a cultural background of traditionalism that is, of itself, undergoing profound cultural changes. Because of the powerful effect of symbols as a precursor of action, it might be said that Irish society has been given a particular type of permission to act in a way that is now contrary to the culture of strokes."

Two other examples reflect Robinson's vision of inclusion during her presidency. Each example is significant not only in demonstrating the leadership factor of intellectual stimulation, but also significant in understanding this leader. During the inauguration speech, Robinson also spoke of "extending the hand of friendship to both communities in the other part" [Northern Ireland]. In 1993 in an unofficial visit to Belfast, Robinson carefully considered another symbolic event. She was meeting with a number of community leaders and one of these leaders was Sinn Fein leader Gerry Adams. She literally extended her hand to exchange a handshake with Adams. This was done without any special emphasis, and nothing of any political significance was said (Horgan, 1997, p. 176). She said this gesture was aimed at easing the isolation of Catholic-dominated West Belfast (Knight, 1996).

This simple handshake created huge controversy and condemnation for her in 1993 as this was considered against government policy. "To make such a gesture, then, was equated with

supping with the devil himself" (Siggins, 1997, p. 167). This symbolic gesture speaks largely of Robinson's ability to take risks, and put action into her words of inclusion, tolerance and diversity. The interesting note to this controversy is that several months later, "...the same government officials who had been upset about what she had done then, now regard her as having made a significant contribution to the overall weave in the peace initiative" (Siggins, 1997, p. 168). "Three months later, then-Prime Minister Albert Reynolds shook Adams's hand; so, eventually, did Bill Clinton" (Spillane, 1996).

The last example also addresses a point made at her inauguration speech regarding her work on behalf of the Irish people to contribute to the international protection and promotion of human rights. Robinson explains why Ireland feels a special relationship with the developing world in general and with Africa in particular. She says, "It's that mixture of Ireland having been a colony that struggled for its independence, and having the folk memory of devastating famine. These two components engender an affinity with small countries and with countries that are struggling--and with countries that have big neighbors. We understand the phenomenon of the larger neighbor" (Spillane, 1996).

Then to reinforce the value of helping others, Robinson uses another symbol--a story to illustrate this point. She used this story frequently when speaking to community groups. The power of "story" as an effective tool to raise Irish social consciousness is portrayed by Robinson. Here is her story:

When the Irish people were suffering a comparable devastation to the suffering of the people of Somalia at that moment in the 1840's, there was a very moving support from the Choctaw Indians in North America who had been displaced from their tribal lands and who raised over \$700 and sent it to the relief of Irish famine victims. And it has been remembered for a long time in Ireland in various ways. This was a big sum in those days for the relief of Irish famine victims and now we in turn in Ireland have a very real identification with, and sympathy for the development needs of developing countries. It's not just meeting the immediate crisis of food and medical needs. It's an identification with their right and their abilities for their own self-development. We want to be supportive of that (Carroll, 1993).

During Robinson's presidency, she put action and meaning to these words. She was the first head of state to visit Rwanda during their genocidal conflict there and the first to visit the International Criminal Tribunal for the former Yugoslavia (Horgan, 1997, p. 188). She also was the first head of state to visit Somalia during their civil war experience.

Each of these symbolic efforts allowed the Irish to expand the Irish identity. She increased awareness by her symbolic acts, and by her example, stimulated change of thought. Her vision of an Ireland more open, tolerant, and pluralistic was happening at a pace faster than anyone may have imagined. These examples prove Robinson's strong leadership factor of intellectual stimulation as defined by Bass.

Individualized consideration:

As previously stated, Robinson demonstrates the leadership factor of individualized consideration through her commitment to listen and support the individual needs of followers. Bass (1990, p. 218) describes this factor as, "gives personal attention to members who seem neglected." The efforts by Robinson to reach out, support, and fight for those in the minority, those on the fringes, seem to be an underlying characteristic of her leadership.

One of the most powerful examples of Robinson "giving personal attention to members who seem neglected," and her work on behalf of the Irish people to contribute to the international protection and promotion of human rights, is her visit to Somalia. Upon conclusion of her visit, she is so moved by what she saw, and filled with a sense of responsibility for action, that she publishes an account of her visit. This book includes her day-by-day diary as well as suggestions and hopes for the future. All proceeds from this book are contributed to Irish Aid agencies.

A Voice for Somalia (Robinson, 1992) is a moving, unforgettable, disturbing account of the reality of Somalia. Robinson was invited by Irish Aid agencies working in Somalia to experience first hand the tragedy and challenges. Her decision to visit was courageous for a head of state, risky due to the ongoing clan violence in Somalia, and symbolic. In this book she writes,

There was also a sense of the need to engage, to assume some kind of responsibility for what we had witnessed. I recall saying, as we took our leave at the airport, how impressed I was by the Somali people themselves, both the many Somali workers at every feeding and

therapeutic center and the dignity, patience and resilience of those Somali men, women and children who were in such desperate straits. I was conscious of a weight of responsibility: they had asked me to be a voice (p. 24).

She also repeats this idea later, "I found it interesting and encouraging that in each of the places I was in...I was handed written requests to help the Somali people.... I felt the obligation to be a voice to intercede and to make their position known to the international community (p. 46).

Making the needs of the Somali people known is exactly what Robinson proceeds to do immediately after her visit. First, she speaks out in a press conference in Nairobi, "And I find that I cannot be entirely calm speaking to you, because I have such a sense of what the world must take responsibility for. And by the world I don't mean some distant sources. I mean each of us. Yes, the United Nations and other international agencies. You, governments and collective governments such as the EC, and all of us" (Robinson, 1992, p. 65). In the same press conference she says, "In coming here, I have accepted responsibility for what I have been asked to do, which is to be a voice for the people of Somalia. I am a voice without political power--they know that, but that means I can give it my undiluted, uncensored, unstructured response to what I have seen" (Robinson, 1992, p. 68-69).

Secondly, Robinson acts immediately with the Secretary-General of the United Nations to discuss United Nations support and intervention. Thirdly, Robinson writes a letter to all Heads of State in which she urges immediate action:

The scale of death and misery in the area is almost beyond belief and the degradation and humiliation that has been visited on the Somali people diminishes all of us as human beings. Many thousands are dying each week and millions are at grave risk. The international community has to assume responsibility for the immediate adoption of the measures required to cope with this catastrophe" (Robinson, 1992, p. 84).

Eight years later, the people of Somalia continue to suffer from famine and insufficient food, water, and shelter (United Nations Somalia).

With poor conditions continuing in Somalia, it could be argued that the significant changes that Mary Robinson attempted to create were not achieved. Bass argues that one of the ways

transformational leadership motivates followers is to "raise our level of awareness, our level of consciousness about the importance and value of designated outcomes, and the ways of reaching them" (1985, p. 20). I would argue that Robinson's visit to Somalia, her book, her efforts with the United Nations Secretary General, persuasive letter to the heads of state seeking support to Somalia, and the media attention of her visit, particularly to the Irish people, certainly increased awareness of individual responsibility. Her leadership of this point is authentic and encompasses a moral dimension. She strongly argues, "If we detach ourselves or turn away, how can we escape a moral bankruptcy that must have a subconscious effect on Western societies? How can we celebrate human achievement and diversity of culture if we disregard the life chances of men, women and children in their thousands, in their millions? What is needed, therefore, is a people-to-people approach in which ordinary people in Western society are engaged" (Robinson, 1992, p. 70). This poignant example clearly demonstrates her strong leadership factor of individualized consideration and reflects her actions within a moral dimension.

Summary:

Given the limited constitutional powers of the Irish presidency, Mary Robinson "pioneered a new kind of presidency: open, interactive, participatory and inclusive" (Horgan, 1997, p. 12). For her efforts in working toward the vision she clearly outlined in her inauguration speech, the people of Ireland truly adored her. Horgan (1997, p. 12) says,

At the end of her presidency, with an approval rating from the Irish electorate that was consistently higher than that won by any elected leader in Europe [93%--Ryan, 1996] she had achieved a moral authority which stood almost in inverse relationship to the highly circumscribed set of functions and powers allotted to her under the Constitution. She could have had a second seven-year term for the asking. Instead, she looked outwards, towards the United Nations, where a chance vacancy in the key High Commissionership for Human Rights suddenly offered the prospect of doing the sort of work to which she was most committed, at an international level where it could be particularly effective.

Robinson inspired Ireland with the ideals of equality and justice. She led by example. Ryan (1996) says, "Her image is that of a voice for the voiceless in Ireland, a symbol of women's

achievement, a champion of human rights and a voice for the world's poor." Jean Kennedy Smith, US ambassador to Ireland, introduced Mary Robinson in 1996 at the International Women's Forum by stating the following:

She is the modern face of her country--vibrant and expressive. But she also stands as its conscience. During her term, President Robinson has reshaped the greatest sorrow in Irish history--the Irish famine--into a catalyst for ensuring that no other people suffer the same anguish. I am among the many who have turned on the evening news to see images of the President walking the alleys of Somalia, Rwanda or Zaire, comforting near-lifeless children, listening to tribal leaders, and imploring the nations of the world to stand up to their duty to all humankind. The belief that all of us are members of a human family, that we all share common origins and a common destiny, is embraced and articulated by President Robinson wherever she goes. She has carried it with her to Northern Ireland, where she has talked to community groups of both traditions, encouraging them in their search for peace (Siggins, 1997, p. 209-210).

This description accurately reflects the values and principles at the core of Robinson's leadership.

Is Mary Robinson a transformational leader as defined by Bass? The examples described certainly demonstrate that Robinson possesses the leadership factors of charisma, inspirational leadership, intellectual stimulation and individualized consideration. Her ability to create change has resulted from her ability to raise consciousness and awareness. Her vision of a more tolerant, open, pluralistic Ireland certainly encompasses a moral dimension. Therefore, I believe the period of Robinson's presidency is an example of transformational leadership.

United Nations High Commissioner for Human Rights

Charisma:

As demonstrated during her Irish presidency, Robinson has strong convictions regarding human rights. She has always strongly fought for this in her work as lawyer, senator, and in her symbolic efforts as president. Now as High Commissioner for Human Rights, she is part of the international stage. Will she make an impact? Alderson (1999) writes, "Mary Robinson is the first to recognize that no one person can solve the world's human rights problems."

Similar to her role as the President of Ireland, she also sees her role as UNHCHR as giving voice to the voiceless. She says, "I see my own role as a catalyst--a voice for the victims of human rights violations. It's for others to measure how successful we are--it's for me to retain focus and a very strong sense of purpose. The High Commission is limited by its size and resources, so our strategy has been to link with and stimulate other bodies--to try and integrate human rights throughout the UN system--in particular with the UN Development Programme, and the UN Children's Fund, and the Commission on Economic and Social Rights" (Alderson, 1999).

Robinson also views her role as a bridge of partnership between developed and developing countries. She had to overcome fears from developing nations that as a member of the developed world she would impose the European and "Western" concepts of human rights (Carroll, 1997). Robinson has said she wants to be a "moral voice" for human rights, but Paul Cullen (1997) writes, "Can she be 'moral force?' Article 2.7 of the UN Charter forbids interference in the internal affairs of countries, but this is where most abuses take place." Robinson believes in the universality of human rights and says, "Countries can no longer say that how they treat their inhabitants is solely their own business" (Lehrer, 1998). Cullen (1997) writes, "The High Commissioner can speak out. She can appoint special rapporteurs, draw up reports. And then what? Robinson's real contribution may lie in making the entire UN a more effective organization, one that is taken more seriously by governments both large and small."

Since Robinson's time in this office, there are examples to support her contributions both in speaking out and in creating change within the UN as addressed by Cullen (1997). Creating change within the UN is less obvious than her public statements and visits regarding human rights violations, however both contributions demonstrate her charisma. As previously stated, Robinson has identified the vision for her role. Her vision for the collective interests of the global community, "is to get everyone to believe and to understand that they are the custodians of human rights. Human rights don't belong to governments, they belong to individuals and to people, and therefore it's from the bottom-up that we need to have a culture of human rights" (Lehrer, 1998). Through her own convictions, confidence, and self-determination, she works to unite people toward this vision. These characteristics most strongly demonstrate her charisma.

Inspirational leadership

Robinson's willingness to speak out openly and honestly on a number of issues continually serves as a reminder to the high moral responsibility each of us have toward human rights. Her tireless efforts at speaking out as a voice for the voiceless do inspire commitment toward the vision of creating a culture of human rights. Her contributions in this area are significant through her ability to raise awareness and consciousness of the problems. Robinson says, "You cannot address violations of human rights purely as a matter of consensus. There has to be a willingness to confront and to speak out. I have done so, both privately and publicly, about violations by governments. But I also believe in the importance of dialogue..." (Alderson, 1999).

Robinson is outspoken on a number of issues involving countries such as Rwanda, East Timor, Israel and Palestine, China, Mexico, and the Russian and Chechnya conflict to name a few. What is perhaps surprising is that the United States is not above criticism by Robinson for several of its actions. She has spoken out on the failure of the United States to ratify a key treaty called the Convention on the Rights of the Child (Lehrer, 1998), and issued a strong statement on the Texas execution of Karla Faye Tucker on February 4, 1998. She said, "I was saddened to learn of the death by lethal injection last night of Karla Faye Tucker who was put to death for murders she committed 15 years ago.... The increasing use of the death penalty in the United States and in a number of other states is a matter of serious concern and runs counter to the international community's expressed desire for the abolition of the death penalty..." (Lehrer, 1998).

Not only has Robinson spoke out on current global events, she has creatively contributed to another form of increasing awareness of human rights. She has used the power of the written word to speak out on human rights through her willingness to write the forewords to several books. In the book, *The Shallow Graves of Rwanda* (Khan, 2000) Robinson speaks out on the international failure of support to Rwanda. She says, "The international community let down the people of Rwanda. The lease we can do to honour the memory of the victims and to do justice to the survivors and their families is to redouble our resolve that such horrors will never be allowed

to happen again" (p. vii). In the book, *A Map of Hope* (Agosin, 1999) Robinson speaks out on women's human rights. She says,

Fighting for women's human rights is a positive struggle which recognizes the quality of a woman's contribution to every aspect of the community. I am convinced that the best hope for realizing the human rights of women lies in the efforts of women themselves. On many occasions, I had the opportunity and the privilege to meet women living under difficult circumstances, committed to demonstrating that human rights principles belong to all and are compatible with diverse cultures and traditions. The solidarity of women with their sisters in other countries is a powerful force" (p. x).

She writes of Ireland's role of defending human rights in Joseph Skelly's book, *Irish Diplomacy at the United Nations 1945-1965: National Interests and the International Order*. Through her many efforts at increasing awareness of the responsibilities each of us contribute toward developing a universal culture of human rights, she inspires us to go deeper in our commitment of this vision.

Intellectual stimulation:

During Robinson's presidency, symbols were an effective way to align followers toward a shared vision. She believes symbols are a powerful catalyst and reminder of our aspirations. She writes and speaks about the Universal Declaration of Human Rights quite frequently as a symbolic reminder of what is possible--the gold standard in achieving human rights. On the fiftieth anniversary of the Universal Declaration of Human Rights, Robinson writes about the purpose of the commemoration, "It is to remind the peoples of the world of the tenets of the Universal Declaration and, in so doing, to reaffirm and renew our attachment to these fundamental principles and to this vision. For it is also, and perhaps primarily, through education that the aims of this great document can be fulfilled" (Robinson, 1998). She also says, "Our achievements so far in this domain, when we remember the genocides, the continuing conditions of 'absolute poverty' in the world around us, are a cause of shame. We must match our rhetoric with action" (Robinson, 1998). Robinson uses the power of this--"...one of the great documents in world history" (Robinson, 1998) to symbolize where we have come and where we need to go to reach the principles and values outlined in this document.

In her numerous references to this document, she continues to put into perspective the reality and the vision. Her intention is to stimulate followers to think through problems in new and different ways. She says, "It is often said that rights which exist on paper are of no value. But paper, vision, commitment and action are the powerful tools of peace" (Robinson, 1998). Robinson's voice provides the conscious reminders that these are indeed the building blocks upon which change may occur.

Individualized consideration:

Mary Robinson is a great listener to the individual needs of followers. This is one of her great strengths. One example of this in her current position occurred during a visit to Mexico in December 1999. She was meeting with representatives of local non-governmental organizations in Chiapas, Mexico. The meeting was interrupted when a group speaking in their indigenous language, suddenly began giving Robinson the colorful huipil (embroidered shirt) of the Chiapan Highlands. The community leader said, "These are the same traditional clothes that 21 women were wearing when their blood spilled on our soil. We want you to take it back to Geneva so you will always remember what happened to us" (McCaughan, 1999). This group came from the Acteal village where gunmen massacred 45 unarmed men, women and children in December 1997 as they prayed in the village church. Robinson was visibly moved and said, "You can be sure that I will take your reality with me" (McCaughan, 1999). "This group provided Robinson with further proof that the increasing militarization of Chiapas state has destroyed social cohesion and damaged indigenous culture," writes Michael McCaughan. When her visit to Mexico ended, Robinson says she was overwhelmed by the response from Mexico's vibrant activist community. "Expectations were high," she explained, "and it's not easy to fulfil such expectations when the capacity to influence is essentially a moral one--but I have told it as I see it and I think I made the government think" (McCaughan, 1999).

This example demonstrates Robinson's leadership within a moral dimension, and her strong capacity to listen. She is then able to create change through her ability to increase awareness among people at many levels. These leadership factors strongly characterize her ability to transcend the reality into something greater for the collective interest of the global community.

Summary:

In both Mary Robinson's roles as president of Ireland and United Nations High Commissioner for Human Rights, her values and vision of equal human rights for all have not changed given the different context of each position. She has effectively used the following as efforts to increase the collective conscience of social reality: symbols, the power of the written word, outspokenness on issues, her physical presence to visit many sites of human rights violations around the world, and her ability to listen without judgement. Bass (1998, p. 171) states, "Leaders are truly transformational when they increase awareness of what is right, good, important, and beautiful; when they help to elevate followers' needs for achievement and self-actualization; when they foster in followers higher moral maturity; and when they move followers to go beyond their self-interests for the good of their group, organization, or society." This is exactly what Mary Robinson strives to create.

This case study has demonstrated through Bass's model of transformational leadership that Mary Robinson is a transformational leader. She has created change through increased awareness of what a culture of human rights means and how this might be achieved. Her work in the United Nations continues and her role of influence in creating and sustaining change in the global community will be critically assessed in years to come. Perhaps most important is her own belief that humans are capable of achieving the changes she fights and advocates for. Lehrer (1998) writes, "Her belief in symbols is perhaps a reflection of her own belief in the human capacity to transcend, to take the substance of the present and elevate it into something that is much greater."

Comparison with Other Applicable Leadership Theories

Cultural Competence Theory

Not only does Mary Robinson portray the leadership factors as described in Bernard Bass's theory of transformational leadership; she is clearly successful at creating change as a result of her cultural competency. Klenke (1996, p. 217) writes, "Cultural competence and cultural adaptation are key leadership skills in the global environment because cultural knowledge and appreciation of diversity are keystones of transcultural interactions." In the global environment

where Robinson represented her country as President of Ireland, and as UNHCHR, she clearly understands the importance of cultural competency as a key leadership skill. Terry Cross (1988) was one of the originators of this theory and says, "Cultural competence is a set of congruent behaviors, attitudes and policies that come together in a system, agency or professional and enable that system, organization or professional to work effectively in cross-cultural situations." Mary Robinson is able to effectively work in cross-cultural situations due to her behavior and attitudes regarding diverse cultures.

Her cultural competence is also one of her strengths and some argue a criticism. Cullen (1997) writes, "Her stress on the importance of social, economic and cultural rights, and not just political rights, has irked conservative commentators. This is just the kind of talk that lets the bad guys off the hook, they claim." Would change occur if a leader were not culturally competent? I believe Robinson would argue that no matter how charismatic or inspirational a leader was cultural competence plays a role in creating change. Lum (1998) says, "The term cultural competency describes the set of knowledge and skills that must be developed in order to be effective with multicultural clients." Lum summarizes, "Cultural competency involves the areas of cultural awareness, knowledge acquisition, skill development, and continuous inductive learning."

An example of Robinson's cultural awareness, knowledge acquisition, and continuous learning is evident in an article on human rights and religion she wrote for the newspaper *The Irish Times* (Robinson, 2000). She says,

But, in everyday life, how many of us take the time to speak to or learn from people with different faiths or backgrounds? An experience which I found enlightening was when my office organized a seminar with Islamic scholars to discuss Islamic perspectives on the Universal Declaration on Human Rights. The message I took from the Islamic seminar was the importance of dialogue between different cultures and religions. We must get away from the tendency to be deaf to, and even to demonize, cultures and religions different from our own. She also writes, "We are entering the era of multi-culturalism. While the world is now enveloped by one single global civilization, this civilization is based on coexistence of many cultures, religions or spheres of civilization that are equal and equally powerful" (Robinson, 2000).

Robinson demonstrates an advanced cultural competency that may differentiate her from other global leaders. Robinson frequently cites Vaclav Havel and Nelson Mandela in her speeches and writings. She clearly views them as culturally competent leaders working to create change within a moral dimension. Particularly within the global community, leadership without cultural competency will be unsuccessful. Robinson is an example of a transformational leader who is also culturally competent. These theories are connected in their ability to create change. I believe one theory of leadership would be less successful without the practice of the other.

Women Centered Theories of leadership

From the perspective of women centered theories, Mary Robinson exemplifies an interactive leader as described by Judy Rosener (1990). Rosener says, "Inclusion is at the core of interactive leadership. To facilitate inclusion, they create mechanisms that get people to participate and they use a conversational style that sends signals inviting people to get involved" (1990, p. 120). Through the examples previously described, inclusion is a word more than any other that summarizes Robinson's vision for social change. Rosener (1990, p. 120) also describes an interactive leader who encourages participation, shares power and information, enhances other people's self-worth, and gets others excited about the vision. Robinson demonstrates these through her use of symbols, personal visits, and capacity to listen.

Helgesen (1995) describes women leaders as being in the center of a web reaching out to others. Robinson reaches out to others through her openness, honesty, energy, commitment, and ability to listen. Many of these traits are considered "feminine" in the study of gender and leadership (Klenke, 1996, p. 156-157). These qualities encompass Robinson's vision of a more inclusive and tolerant society and appear to sustain her strength for her work in human rights.

Is Mary Robinson an effective leader for change because she is an interactive leader who reaches out to foster relationships and partnerships around a vision of inclusion? Would a male with these same qualities be similarly effective? Is this theory of interactive leadership by Rosener more descriptive of Robinson's ability to create change than Bass's theory of transformational leadership? I believe Mary Robinson is an example of multiple models of effective leadership whereas no one theory or application is the correct equation for success.

Robinson's views of diversity are such that she would object being classified into any one theory of leadership. I believe Robinson would support Rosener's (1990, p. 120, 125) conclusion, "...there is strength in a diversity of leadership styles." In addition, I believe context plays a role in determining the effectiveness of a leader. Hunt (1984, p. 170) says, "There is a growing body of literature which stresses the importance of social context rather than personal characteristics...as the main influence on the outcome of social interactions."

Did context play a role in Robinson's leadership? It appears this was a factor. Robinson had the desire to fight for social change since her first days in public office. It was a strange combination of many political factors as well as changes in the cultural context that set the stage for her election to the Irish presidency. I believe the context is right for her leadership to be effective in the United Nations, however this is yet to be fully determined. Therefore, it appears likely that a combination of social context and personal characteristics contribute to the effectiveness of a leader. Personal characteristics can be determined using multiple models of leadership theory.

Analysis

Implications for leadership

What can the leadership legacy of Mary Robinson teach us about leadership? After study into Robinson, an important realization is that Mary Robinson understands her personal purpose. She knows herself and is true to self. She has created a personal vision. She makes professional choices that reflect her inner authenticity despite whatever disagreements or negative consequences may result. Her leadership stems from her ability to follow her "internal moral compass," as described by Steven Covey (1991, p. 94). She leads by what Covey refers to as "true north principles." Her positions reflect consistent leadership grounded in purposeful moral and ethical actions. The time and energy each of us as leaders spend in personal reflection creating our own awareness of purpose and vision is valuable. Perhaps this is necessary to our ability to be effective and authentic leaders regardless of context.

One of the most significant contributions Mary Robinson teaches us about leadership is the value and power of diversity and multiple models of leadership. Leadership is a complex

phenomenon. Mary Robinson is an effective leader of change as studied through the framework of transformational leadership, cultural competency, and women centered theories of leadership. In addition, she could be classified as an authentic and principles based leader who became successful when the social context was ready to support her ideas. Robinson exemplifies the point that there is no defined set of assumptions about how a leader should act in a particular situation to be successful at creating change. Each leadership theory is effective in describing this complex phenomenon that gives each of us the knowledge, insights, tools, and framework to follow a path to success, however it is ultimately the responsibility of each of us through our own reflection, experiences, and context to find our own purpose and vision. From this, authentic leadership grounded in moral and ethical behavior may arise from the individual path we each follow.

Implications for my own approach to leadership

My study into the leadership of Mary Robinson has increased my understanding and awareness of the application of the transformational leadership theory. Mary Robinson has made the framework "come alive" through this application to a successful leader whom I admire and respect. In my own approach to leadership, I see a need to continue the journey of self-discovery regarding my own purpose and vision in the development of my inner strength and authenticity. In addition, through Robinson's example, I believe cultural competency is a core component of effective leadership. This aspect is underdeveloped in my own leadership and just as Robinson demonstrates the first step to creating change is increasing awareness, this also applies to my own self-development.

Conclusion

Summary of key points

Mary Robinson exemplifies a transformational leader as described by the framework of Bernard Bass. She has personal charisma, inspires, uses symbols to increase awareness toward a vision for change, and strongly supports and listens to the individual needs of followers. She creates change through her ability to raise consciousness and awareness. She has created a vibrant relationship with those she leads and views as a partnership in working toward change.

An important approach to transformational leadership is the emphasis between follower and leader. Robinson builds this relationship through authenticity, trust, integrity, and always creates and supports choices grounded in moral and ethical actions. Robinson is a living example of the validity of this theory. I believe this theory will support the test of time regarding the core leadership factors identified by Bass. This theory is supported by research that positive changes will occur through the ability to elevate the collective interests of the group.

In addition to bringing transformational leadership theory to life, Robinson portrays advanced cultural competency. She demonstrates effective leadership through her strengths in this regard. As a woman leader, Robinson could be viewed as effective through the differences studied in gender and leadership. Those who support the strengths of women centered theories of leadership would call her practices of inclusion the key to her success.

Leadership success that is positive, sustained and grounded in morals and ethics, is rarely contingent upon one formula or equation, but instead encompasses a whole range of variables including social context. Leadership theory attempts to narrow and define the variables for effectiveness in increasing our human understanding of this phenomenon. Mary Robinson represents a leader that can be viewed through multiple models of effective leadership. Just as she effectively uses symbols, her leadership also symbolizes the idea that there is strength in diversity of leadership styles. Robinson teaches us to listen at all times, and particularly to be aware of our inner moral compass as the guide down our individual path of leadership.

Final thoughts

Recommendations for further research might include analysis of a leader using multiple models of effective leadership. For example, using several well-researched and supported leadership theories, would other leaders fit the frameworks of more than one theory? Is this a common phenomenon for effective leaders, or is Mary Robinson an exception? Could Vaclav Havel and Nelson Mandela fit the framework of a servant-leader, transformational leader, and the idea of symbolic convergence, as an example? Would different researchers arrive at the same conclusion given similar evidence?

I look forward to learning more about the challenges that will continue to face Mary Robinson in her role as United Nations High Commissioner of Human Rights and how these challenges lead to change. She is a role model for my own self-development and brings numerous contributions to the study of leadership. I have appreciated the opportunity to explore her leadership in more depth and have gained personal value from the insights learned through this study.

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United Nations High Commissioner for Human Rights

Mission Statement

The mission of the Office of the United Nations High Commissioner for Human Rights (OHCHR) is to protect and promote all human rights for all.

OHCHR is guided in its work by the Charter of the United Nations, the Universal Declaration of Human Rights and subsequent human rights instruments, and the 1993 Vienna Declaration and Programme of Action. The promotion of universal ratification and implementation of human rights treaties is at the forefront of OHCHR activities.

OHCHR aims to ensure the practical implementation of universally recognized human rights norms. It is committed to strengthening the United Nations human rights programme and providing the United Nations treaty monitoring bodies and special mechanisms established by the Commission on Human Rights with the highest quality support.

The High Commissioner for Human Rights is the official with principal responsibility for United Nations human rights activities. OHCHR is committed to working with other parts of the United Nations to integrate human rights standards throughout the work of the Organization.

OHCHR bases itself on the principle that human rights are universal, indivisible, interdependent and interrelated. All rights civil, cultural, economic, political and social - should be given equal emphasis, and promoted and protected without any discrimination. The realization and enjoyment of all rights for women and men must be ensured on a basis of equality.

OHCHR is committed to promoting the realization of the right to development and to strengthening a rights-based approach to development.

OHCHR engages in dialogue with governments on human rights issues with a view to enhancing national capacities in the field of human rights and towards improved respect for human rights; it provides advisory services and technical assistance when requested, and encourages governments to pursue the development of effective national institutions and procedures for the protection for human rights.

A number of OHCHR field presences have been established with a view to ensuring that international human rights standards are progressively implemented and realized at country level, both in law and practice. This is to be accomplished through the setting up or strengthening of national human rights capacities and national human rights institutions; the follow up to the recommendations of human rights treaty bodies and the mechanisms of the Commission on Human Rights and the creation of a culture of human rights.

An essential condition for the success of field presences is that governments, national institutions, non-governmental organizations, as well as the United Nations country teams, are increasingly empowered to take on human rights related activities on their own, within the context of regional or sub-regional strategies.

OHCHR seeks to play an active role in removing obstacles and meeting challenges to the full realization of all human rights and in preventing the occurrence or continuation of human rights abuses throughout the world. To achieve this OHCHR will work closely with governments, United Nations bodies, regional organizations, international and non-governmental organizations and civil society.

English Version

Source: United Nations Department of Public Information

Universal Declaration of Human Rights

Preamble

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, therefore,

The General Assembly,

Proclaims this Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3

Everyone has the right to life, liberty and security of person.

Article 4

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6

Everyone has the right to recognition everywhere as a person before the law.

Article 7

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9

No one shall be subjected to arbitrary arrest, detention or exile.

Article 10

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11

1. Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

2. No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13

1. Everyone has the right to freedom of movement and residence within the borders of each State.

2. Everyone has the right to leave any country, including his own, and to return to his country.

Article 14

1. Everyone has the right to seek and to enjoy in other countries asylum from persecution.

2. This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15

1. Everyone has the right to a nationality.
2. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16

1. Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution. 2. Marriage shall be entered into only with the free and full consent of the intending spouses.
3. The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17

1. Everyone has the right to own property alone as well as in association with others.
2. No one shall be arbitrarily deprived of his property.

Article 18

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20

1. Everyone has the right to freedom of peaceful assembly and association.
2. No one may be compelled to belong to an association.

Article 21

1. Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
2. Everyone has the right to equal access to public service in his country. 3. The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23

1. Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment. 2. Everyone, without any discrimination, has the right to equal pay for equal work. 3. Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
4. Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25

1. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26

1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit. 2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

3. Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27

1. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits. 2. Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29

1. Everyone has duties to the community in which alone the free and full development of his personality is possible.

2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

3. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

